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ENLIGHTENERS

NIHAL SINGH

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ENLIGHTENERS

NIHAL SINGH

SAHIT PRAKASHAN

**SRI JEEVAN NAGAR
DISTRICT HISSAR**

1st Impression 1966

Printed at 'NAWAN HINDUSTAN PRESS' 1681, Pahar Ganj, New Delhi-1.

All thanks are due to His Holiness Shri Satguru Jagjit Singh Ji, who blessed graciously the humblest pen to bring forth the high teachings of Great Lords of humanity and peace and longed to create this world into the Society of angels. Under heavy debt of gratitude, I have been placed by Maharaj Bir Singh ji, an ideal youth, fired with sincerity, humanity, religiousness, morality and peace, who kindly has put courage in me and taken special pains in contributing valuable suggestions. In the end I offer it to martyrs, patriots and saint-soldiers, who laid down their lives for truth, honour and Dharama.

(Nihal Singh)

Sri Jiwan Nagar,
Distt. Hissar,
Jan. 22, 1966

PREFACE

This book is unique in matter. It is an attempt to remove certain doubts and establish a few truths.

There exists a controversy over the bequeathment and perpetuity of Guruship of the Sikh Religion. That the tenth Guru, Guru Gobind Singh invested the duties and responsibilities in the Scripture 'Granth Sahib' does not hold here. As we go by the proclamations of Scriptures of the present and the past, the true Guru reminds us of the human being, who can exercise the touch of his various limbs to work certain changes undestined. He is a supreme being, who is in tune with the Almighty and sets on the path to Him the being who comes in his contact. At many places the Scriptures call aloud of the Guru as God Himself, who comes in human guise to the earth to better the lot of bewailing and moaning humanity. e.g.,

"From a false metal I became gold by hearing the words of the Guru.

From poison I was transfered into nectar by meditating on the name of the Guru.

From Iron I became a diamond by the grace of Guru's light.

From stone one becometh a diamond through the wisdom of Guru's Sayings

*The Guru transfered wood in to scented sandal and
banished all pains and evils.*

*By worshipping the feet of the Guru the foolish and
vile become angels."*

(by NAL)

So, giving over the office of the Guruship to the 'Granth Sahib' does not sense sound and is illogical. And there is no authority to cite, who can ascertain its truth. The present popular opinion is also lost in this unsettled situation. These blurrings are attributed to the coming and sly policy of English Imperialism.

The author has herein tried to chaff out of these uncertainties the truth of Guru Gobind Singh's survival after the Deccan episode and handing down his inheritance to Guru Balak Singh, who, in succession, gives it to Satguru Ram Singh Ji and so on and so forth.

The bulk of the "Society" is in favour of meat-eating and supports its beastly habits by citing instances from the lives of the Gurus. A sane and poised brain at once flares up at this accusation. The author, therefore, intends to destroy this carnivorous habit, root and branch, from the Society. So he leads us through the book to right objectives of the contacts of the Gurus with beings of such an addiction.

The ceremony of the "Havan" has come down to the Namdharis from the Rishian times and that was only kept up by Guru Gobind Singh. The fragrance which it sends out into the air kills germs of diseases and sacrifices the filthy and vicious atmosphere.

Likewise, its study will reveal to the reader such other truths as he is prior blind to.

I wish it widely known to those who crave for honesty and truth.

IQBAL SINGH
B.A., B.T.

January 22, 1966.

FORWORD

A valuable brief history and teachings of the Gurus in the form of short stories may be liked by those, who are desirous of incalculating the spirit of high morality and the love of peaceful co-existence.

The sentimental waves of the author may be felt as inordinate by the modern thinker. But to be a sentimental is then first qualification of a Sikh. Still, there is nothing untrue herein from the historic point of view.

This book contains some teachings of great importance. Man can find himself safe and secure against the materialistic race of the world today, if he sincerely, enshrines them in his heart.

A man plunges into an unpeaceful atmosphere when he does not take evils as 'evils'. In this book, the author has tried to bring to light the teachings of the Gurus which lead to recognise them to be warded off. The teachings regarding the exploiting of lives for the purpose of eating the flesh have particularly been brought to the notice of the reader.

The continuity of Guruship in the human form will appear a new thought to most of the readers. But this principal has been adopted by the incarnations (Avtars) since the creation of this world. Our Gurus have only upheld it. Lord Krishna has referred this in the Holy Bhagavadgita as under.

"Whenever there is a decline of righteousness and rise of unrighteousness,

O Bharata (Arjuna), then I send forth (Great incarnate) Myself.

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness,

I come into being from age to age."

(Translated from the GITA Chapter IV,
Slokes 7 and 8 by Dr. Radhakrishnan)

Our Gurus have confirmed the truth as follows:—

"Yea, through ages upon ages, through all times, through eternity, the Guru's Family increases manifold;

The Family of the Guru runs through ages, by the Guru's Grace they all dwell upon the Name"

"In the Satyuga, yea enjoyed when thou deceived Bali by becoming a dwarf Whose form pleased thee.

And in the Treta age too, Thou wert called Ram of Raghu Clan.

And in the Dwapra age too, as Krishna when blessed Ugarsena with a Kingdom, thy devotees with the state of fearlessness.

In the Kali age thou wert called Nanaka, Angad and Amardas.

Yea, eternal and moveless in thy rule O Guru: for such was the Command of Primeval Lord."

I wish vast popularity to this book.

Sri Jiwan Nagar,
Distt. Hissar.
January 22, 1966.

(MAHARAJ) BIR SINGH

A stream of spiritualism flows through all ages

*In the Satyug, ¹ ye enjoyed
when thou deceived Bali by
becoming a dwarf.
Whose form pleased thee
And in the Treta ² age too, then
Thou wert called Rama of Raghu clan
And in the Dwapra ³ age too, as Krishna
When blessed Ugersena with a Kingdom
Thy devotees with the state of fearlessness.
In the Kali ⁴ age, thou wert called
Nanaka, Angad and Amardas,
Ye, eternal and moveless is thy rule
O Guru ! for such was the
Command of Primeval Lord*

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1. Golden age or Age of Truth.
 2. Silver age or Age in which three parts belong to the truth.
 3. Copper age or Age in which truth and untruth are equal.
 4. Iron age. The age of ignorance and spiritual darkness.

Unfortunately we are born in such Godless days when most of the people are turning back to Creator of Universe. Prophets or Teachers are placed in no higher position, than human beings. This is the saddest fact of the modern age. No doubt value of different things are daily changing, but who can deny the truth. Gold is ever gold. Two and two make four and never three, therefore the realities are the same.

Since the birth of this earth and other planets, the universal laws are the same.

*Creator created this Universe
All at once with one call
And there appeared rivers,
Oceans, and mountains.*

—Guru Nanak

What exists and is seen is all out of Him. Good and evil are twin children and that Almighty is in that creation. The sweet stream of spiritualism sprang up and has been running through dales, valleys, forests and fields, winding up and down going on towards its goal, watering gardens, meadows, fields and turning barren lands and deserts into orchards.

It is neither dry nor in spate. Its silvery voice gladdens heart, while ill-natured feel sick of it. They do not long it. They do their worst to stop its source. They leave no stone unturned to make the water muddy. They try their best to change its course and even to block its way. But it goes on as usual since centuries.

When it flows down evil forces dance, roam and dominate, but when it appears, wickedness flees. The Gita claims this:

*Oh Arjuna! When there is general demoralization
And hatred for reliance on God
Then I come for protection of saints and sages.*

—Krishna

In the fifteen century the evil forces carried the day. Truth was thrown to the wall. Irreligiousness took the command, so the communities living by-near-door were at daggers drawn. A loot was on. Chains of slavery were prepared. The powerful, turned wolves and wanted to devour the whole. Foreign invasions hit the morals. Indian culture and civilization was on decline. Atmosphere was quite dense and smoky. There was general pollution. Pitch dark was in full swing, so light was badly needed.

Light Descended from Skies

*Lo, God, by His Power became
manifest to the world.*

*For, the Formless one assumed the form
and thus illuminated the whole world*

*The word, that is all pervading
that God revealed through the light (of the Guru)*

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Light descended from the skies and flooded the darkest part of the world. It was Guru Nanak. He was an apostle of peace and love. His earnest desire was that all the evil forces should be curbed. Superstitions dishonesty, egoism and jealousy must end. All should live like brothers. Hatred, mistrust and disunity must go. All must be woven into one garland. The Hindus, the Muslims, the Christians and all others must be like one family. The rulers and the ruled should be on cordial terms and share fortunes with one another. There should be nothing, but justice, kindness, fairness, generosity and fraternity.

He disapproved of renunciation, self-torture and too much attachment. He wished happiness for all and

sorrows to none. He longed health and no disease. His desire was handsomeness and no ugliness. He taught that the 'Nam is virtue' but blood-shedding vice. He gave the message of love and peace. His prescription for the sobbing society and bleeding humanity was:—

- (a) To dwell on 'Name'
- (b) Bath
- (c) Charity
- (d) Honest labour.

The Great Teacher was born on the full-moon of Kartik 1526/1469 A. D. His father was Mehta Kalu and pious lady Tripta, his mother. His was a loving sister, Nanaki, who saw heavenly light in him. Two sons, Sri Chand and Laxmi Chand, were born to him.

Against the hope of their parents he neither picked up education nor any profession of their likings, but he was a born educated. He started his mission since his boyhood. His first lesson was delivered to his teacher, Hardial, who was surprised to hear his argumental talk about God. His teacher did his best to convince him about worldly dealings and education, but he was not satisfied. So he left the school on the very first day. He discouraged the vain rites of the past in his boyhood.

At the age of nine of his boyhood the family priest was going to put the sacred thread round his neck. He at once questioned him in the assembly, "Would it not wear

out? Would it not go soiled? Would it not burn? I want to wear the thread which is woven of:—

*Mercy cotton, contentment thread,
Countenance knot, and Truth the twist
O Priest, if thou hast such for soul
My body round spread.*

To feel the presence of God is a true prayer. Guru Nanak was in service of Nawab Daulat Khan, Lodhi at Sultanpur. He was the incharge of his godown. He distributed the goods among the needy and the poor. A complaint was lodged against him. When the accounts were checked, the balance sheet showed surplus. Often, Guru ji used to say that the Hindus and the Muslims are alike for God. So Nawab invited him to a Namaz (Muslim prayer). He went into mosque. Instead of performing like others, he staged a play. When all knelt down, he stood silently. This was considered a disgrace. But the real prophet silenced them by saying that true prayer is to feel the presence of God. If at a prayer, one is absorbed in domestic affairs, it is no prayer. It is mere a show to win the applause of world, but it is a great delusion to oneself.

He left home with Bala and Mardana to spread truth and humanitarianism. Mardana used to play upon the *Rabab* (i.e. An instrument played upon in harmony with song) and Guruji sang songs in praise of God. Whenever songs were sung, nature flew into ecstasy. He went to East, South, North, West and even beyond the seas. Leaving home, first of all, he met a big capitalist Malik, Bhago, who had arranged a grand feast. Entreated hard,

Guruji attended it. Rich food was placed before him. Instead of eating he took the food and squeezed. To the surprise of all, drops of blood ran down the food, but drops of milk appeared from the dry bread of Bhai Lalo. He forcefully, said "Dishonesty means blood, while honest earnings are equal to milk". He very often used to say:—

*Earn with the sweat of brow
And give something in charity.
Nanka such people learn the right path of life.*

As long as there is blood-shed or meat-eating, brutality, loot, cheating, theft and hatred can never end. This cycle of life continues. He asked every one to give up this bad habit and live on simple diet.

Near Lahore one Duni Chand was holding a great feast in memory of His deceased father. Guruji went to him and told him that his father had been lying half dead with hunger for three days. Hearing these words Duni Chand was much pained. Guruji asked him to go there with food. The cub would come to realise when he saw him. The grieved son did so. When he went near the spot the wolf narrated the sad story of his death. He said "Duni Chand" when I was at death's door, I smelt meat cooked near by. "Unfortunately it cherished a desire to do so. For this reason I am transformed into this wild life". Duni Chand gave him the food. As soon as he ate it, his soul broke the chains.

For his noble mission this man of zeal and adventure

did not hesitate to go to other lands, even when transportation was next to impossible and even in those countries where every one was opposed to his views and faith. But this Teacher armed with truth and sincerity wore blue clothes, held a staff in his hand and reached there. His way of attracting others was of his own kind. He slept with legs stretching towards the holy place of Mecca. The head priest saw this and was much upset. He dragged him by the legs. But the spectators felt surprised when the holy seat moved along as the legs. A good number of people assembled there to witness the scene. Guru Ji asked the *Maulvi* "Does God reside in the Mosque only?" He hesitated. Then he changed the course of talk and discussed with him on various topics of life and religion. He claimed that only the Muslim was the son of God and none else. But the Guru Ji frankly and fearlessly said:—

*He is a Musalman
Who self effaces
Perseverance, sincere, frank, thought,
And clean words or his lifes' trend
Others harvest he touches not
Nor hand on things unearned he lays
He goes to Heaven Nanak says.*

Guru Ji's further explained them the reality of Heaven and admittance to the kingdom of God:—

*Honesty is a friend and dishonesty a foe,
The back biters are in darkness,
The frankness aglow,
To lie is hell, while truth is Heaven.*

He did not take rest here only but he enlightened their hearts' in the darkest corner more politely:—

One who rapes an other woman is the rogue of the first water

But one who slanders is the worst type of rogues.

To kill kine or swine brings calamities.

Do not unseath sword for the blood of innocent.

Remember that one who kills will be killed.

Such feasts are curse in true sense.

The drunkard and opium eaters are punished.

They are ground in the court of God like Tilas.

x x x

Only good actions are honoured in the Court of God

No Hindu or Muslim is greeted there.

(The story of Mecca)

The same thing was repeated at Madina, the next Muslim Shrine. Guru Ji with the eloquence of speech made, the learned heads mum. The Eastern sage forcefully said:—

“Hearken! O four Imams

Saied; Kmal, Jamal, Qutab.

First of all there was God,

The second was nature,

The third were saints,

Who had full faith in him,

There were no Hindus nor the Muslims

Who are at daggers drawn”.

Guru Ji laid stress upon:—“You are proud of your offering of sacrifice but remember! Out of lust the poor

animals are slain but the killer shall be killed. Oh Kmal who commits violence, would be done away with”.

What to say of human being he did not spare even demons to deliver this message. Guru Ji visited Devlout, the chief of demons. He was full of mal-attention but the sweet words and kind behaviour changed him from head to foot. He requested to dine at his abode, but the Guru refused to do so unless he gave up the habit of meat-eating. The Suraj Prakash narrates thus :—

*“O saint ! do, your meals
And comply me with the request”.
“If ye listen to me, otherwise not”
“I would do”, said Devlout “Certainly”
I would abide by ye”.
“Give up meat eating. Great curse it is”.*

He was so much impressed that he bowed his head before the Guru and gave word never to do so. Then the demon turned into an angel and led a pious life. .

This Teacher of Kalyug was dead against renunciation. He said that hunger, thirst, nakedness and living in forests led nowhere. He placed a house-holder to the highest position. He was of firm opinion that one should lead an honest life. Living in the world, one should face all fair and unfair winds, cheerfully. His maxim was :—

*In the midst of rejoicing jublations, dining and
dressing,*

One may attain the salvation, if one meets an enlightner with complete faith.

Guru Ji went to the Himalayas, where the *Sidhas* observed austerity for salvation and peace. The *Sidhas* held long dis-courses and put forth considerable arguments in their defence but they could not stand long. They yielded in the end. Guru Ji said:—

*†Yoga is not in dress,
Yoga is not in Club,
Consider not Yoga to wear ear-rings.
To keep one's head shaved of, all hair,
Nor Yoga is in trumpets blow.
Live amidst the world in purities
Free beyond all Mayas Vice.*

But a true Yogi is:—

*His ear-ring contentment, humanity bowl.
Thy wallet intent on God
And thought of death the coat to wear.
Chastity thy way and truth thy staff
Conquer thyself in thee,
The world would then thy be
Hail Hail to him all hail.*

He approached the bitter foes of humanity and proud *Faqirs*, *Qoudas*, *Sajans*, and *Kandharis* who all bowed and kissed his feet. After touring in the different parts of

†Yoga is one of the six schools of Hindu Philosophy, a union with the Universal soul by means of contemplation, a means of salvation.

the world he settled down on banks of the Ravi at Kartarpur. Now he was full of years and experience. Here daily poured a good number of devotees, who gained satisfaction. He taught them the realities of life, all times to come.

One day Ajita Randhava visited the place. Guru ji was much pleased with him. He openly and frankly spoke of his heart and asked about any doubt. Guru Ji also very kindly explained him each and every misunderstanding. He very often told him:—

*“O son ! Owner of all universes comes into this world
at all times.*

He floods light into darkness.

But a few know the secret.

*O son ! a time will come when there will be a few
disciples*

They will sing, where they dine.

They will say that the Guru is there only,

And turn back to the real Guru but the morsal.

On another day the Guru revealed him:—

*In all Yugas there has been an Enlightner but none
else.*

He will come for eighty four times in Kalyuga.

Seventy would be saintly minded

While other fourteen, Sat Gurus

The God-Centred would be faithful

But the self-centered would be punished.

The great pilot would sail them across.

*The disloyal would be cut off and selfcentred
would not be accepted
Those who understand him would attain salvation.
Nanka says that those who know the Master will be
accepted.*

Making a reference about the Teachers of the future of various times he said:—

*The Twelfth Master would show a hard path to
tread
And his word would be too sharp. He would
practice the word
He also would advise his followers to practise the
same.*

Lehna a devotee of Goddess, while on pilgrimage, visited Kartarpur, was much impressed by the holy and grand personality of Guru Ji. At first sight he was lost. The Guru Ji put him under severe tests in which he was proudly successful. So Guru Nanak was so much pleased with this new disciple, whom he blessed him with all powers and handed over the Office of Guruship and named him Angad.

This Ambassador of Peace, Love and Unity passed away peacefully in September 1539. But there was a minor dispute over the deceased body of this Great Prophet. The Hindus wanted to cremate while the Muslim brothers to burry. Each claimed that the Great Master was his and he would perform his own rites. But as they went near the cold corps they were surprised to see that there was nothing. His covering sheet was divided

into two. The Hindus burnt while the Muslims buried. A monument of unity, co existence and brother-hood still stands on the banks of Ravi, where annually this day is celebrated with great enthusiasm by the Hindus as well as the Muslims.

III

*If a hundred moons were to rise
And thousand suns to blaze
Even with this brilliance galore
Without the Guru, all will be dismal and dark.*

2nd Guru

Lehana son of Shri Feru Mal was born in Matte-Di-Sarai in the Ferozepore District. He earned his livelihood by hard work and honest labour. He was the Seeker of truth and in its quest he made several trips to religious places. At first he was a worshipper of goddess. He had two sons and two daughters when he embraced the faith of Guru Nanak. He was such a staunch seeker that he underwent severe tests but did not give way to despair or disappointment, but won in the end.

His contribution to this new faith was the biography of his Master. He called Bala the humble companion and faithful devotee and listened the episodes of Guru Nanak. This is a wonderful achievement. Secondly he popularised the Gurmukhi script introduced by his Master. He worked by day and night for the propagation of his works and personally gave it the practical shape. His wife Mata Khivi, was a pious lady, who had equal

love for the disciples and was pleased to feed them rich and dainty dishes. Guru Ji encouraged wrestling and sports among the followers.

As sons of Shri Guru Nanak could not tolerate his presence at Kartarpur, most of his time he passed in Khandur. Guru Agand Dev kept himself in the house of Bhrai and meditated day and night. Two or three times after the Guru Nanak visited Khandur and had heart to heart talk with the Guru Agand Dev. When the first Guru passed away Baba Budha led the devotees to Khandur and humbly requested to bless the grieved disciples. Since then Guru Agand Dev Ji began to preach and teach. There was a regular feast of prayers and godly discourses.

Fearlessness and courage of the Guru Ji became distinguished, when defeated Hamayun drew his sword upon the Guru, fully absorbed in meditation. But the Guru said to the fugitive "Where was your sword for Sher Shah Suri?" The king felt ashamed and went away.

There was one Shiv Nath Jogi in Khandur who was always over-raged. He often used to say "A householder can't be a Guru. He has no right to receive the offerings. Those are fools, who call him so". Once there were no rains. He wanted to take advantage of this. He freely told the people that it was so because poor people showed respect to a house-holder. If they wanted rains they must turn Angad out. Selfishness is the order of the day. Therefore knowing the attention of the people, the Guru left Khandur. But the rains did not come. The Jogi uttered Mantras but all in vain.

Shri Amar Das visited the place and learned this sad story. He was over-pained. He said "Rains must come, where Jogi is dragged". It happened. People attacked him. They took hold of him and began to drag. Wherever he was taken, showers of rain followed. This act caused his death. After this the people of Khandur went to the Guru, begged apology of the Great Master for this misbehaviour and the Guru returned.

There was one Shihan Uppal. A new arrival took place in his home. According to a family tradition a big feast was being arranged. He was bringing one hundred billy goats for the dinner. Guru Ji saw this and was much surprised. He forbade him to do so. In the Suraj Prakash it runs thus:—

*Ye would kill so many animals,
A good number of sins would be on ye.
Ye feel it quite at home now
Ultimately ye would be put in the pit of hell.
Then neither relations nor sons would come to relieve
For whom ye are committing the wrong
They would not come to stand by thee.
No doubt comforts are shared by all
But when tables are turned.
They are driven into sea of sadness
In the presence of Yama "God of death"
Ye would feel small and suffer.*

x x x

Hearing these words Shihan freed all the goats and won the pleasure of the great Lord.

Guru Angad carried on the mission of his Master. His free kitchen was rich enough to enjoy. Balwanda Sayeth :-

*Blessed is Kheevi whose dense leafy shade giveth
to all*

*In the Guru's kitchen food is distributed abundantly
Yea the rice pudding the mixed with Ghee which is
nectar sweet.*

Shri Amar Das of Basarke topped the list of devotees. He adhered to his service day and night. It was his duty to bring water from the Bias River, warm it and bathe the Guru. One dark and cloudy night Shri Amardas fell into a pit of a weaver, whose wife uttered indecent words about Amardas. The Guru came to know of this and said:—

*Amardas is the Shelter of the shelterless.
He is the Abode of the abodeless.
Deliverence of the undelivered is Amardass.*

Saying these words Guru Angad Dev offered his throne to distinguished Amar Das and advised him to go to Goindwal, as Datu and Dasu, sons of Guru Angad were bitterly opposed for the grace bestowed upon him. Then the new successor went to Goindwal when the second Master passed away in March 1552.

IV

*Without the Guru the world behaveth like mad and
in ignorance gathers sorrow.
And suffers being born, to die again ever again and
cometh not to the Lord's door.
O my mind seek ever the refuge of the true Guru
And then the Lord's name seemeth sweet to thee
And Through the Guru's word thou swimdest
across the sea of existence.*

Bhairon III 1132

Guru Amardas was born in April 1479, at Basarke, Distt. Amritsar. Shri Tejbhan was his father and Laxami his mother. Before joining the Sikh faith, Guru Ji helped his father in his business but had great love for the saintly minded people. He made 19 trips to Hardwar and other sacred places.

Once he met a celebete who stayed with him for sometime. One day the Guru gave him some eatable, but he humbly asked, who his Guru was. The man replied that he had no Guru. Hearing the reply the celebete flew into rage and said "Sorry! very sorry! I took you for a good man, but you have rendered hither to my penance worthless". Saying this the celebete left him. Amardas felt

very sad. He repented for his past. Then he started a new quest of the Enlightener.

Bibi Amro, one morning was churning milk as well as singing the prayers of her Guru in her very sweet voice. The sage was greatly impressed. He enquired of Amro, who told about Guru Angad Dev Ji Maharaj, the successor of Guru Nanak. Shri Amardas was related to him but when fire of love lights nothing can extinguish it. Setting aside all formal ceremonies of reverence, he fell at the feet of Guru Angad Dev. The Great Master readily admitted him among his followers. He also blessed him with holy power. He did his best to invoke his blessings. He brought water, scrubbed utensils, swept floor and was at work all the time. At seventy two he served as youth would do. He served sincerely and faithfully, even the menial work was performed gladly. He won the favours of the Guru so he was entrusted to be the successor. Everyone was pleased except Datu and Dasu who felt envious. So Guru Ji asked him to go to Goindwal which was founded and peopled under his supervision. Guru Amardas settled there.

This Lord flooded the residence and its surroundings with heavenly light. Saintly assembly was always there. Thousands of people flocked this sacred place and quenched their thirst for spiritualism. Datu could not tolerate this. He went there and saw Guru Ji, who was fully absorbed in prayer. While the swans were feeding upon pearls, spread on the great Mansrowara, he could not bear the grandeur of this ocean of Endurance. Seeing this he kicked the Guru. Instead of flying into rage, Guruji, began to press his feet, saying "My Lord ! my

bones are hard, while your feet are tender. They must have been hurt. Forgive me. You may have what you like." The Guru rose up from his seat and left the place.

Datu took all the belongings and seated himself in Guruji's seat. But Guruship does not lie in a particular place or in a dress, but it is a power, heavenly power blessed by God Himself. With the departure of Guru Amardas all followers were dejected. He was left alone. None came to show him respect. After a few days he collected all the money and went to Khandur. But the biter was bit. He was robbed of all his riches by a few dacoits on the way. The poor Datu had a hard escape, but suffered for a long time with leg pain.

The followers of the Guru were much upset. They could not bear this long absence. Baba Budha let loose the Guru Ji's mare which reached a house with closed doors. The bereaved Sikhs followed him. Baba broke into the house from the back and made a humble request to appear before the Sangat. Guru Ji came out and resettled in Goindwal.

He began to teach the disciples. A wave of piety and *Kirtan* swept over the area. Religious discourses were delivered. Holy views were exchanged. A free kitchen was being run for all. The naked and the hungry were provided, with their needs. Even in his nineties, He worked day and night like a machine. His fame spread far and wide. Distinguished Muslim saints like Said Muhamad, Shiekh Muhamd Tahuri visited Goindwal and exchanged their views. They said

“You do worship and serve at this age. Why so?” Guru Ji very politely replied, “A labourer used to toil at a certain place and found a little income for his work. A good man placed a gold bar for him. Having found it he still went on with his job.” On enquiry he said “When the business led him to prosperity, why should it be given up? It was the reason he was doing so.”

Twenty two centres were set up in the country for the missionary work. A *Bauli* was constructed with 84 steps. Once Akbar the Mughal Emperor visited this place and was much impressed. He wanted to give a piece of land but the Guru Ji refused. Akbar, the great politician, awarded 12 villages to Bibi Bhani.

His son-in-law Jetha was one of his beloved devotees. He was quite fit to lead the community. Guruji offered his holy seat to this noble man, Ram Dass and passed away peacefully in 1574. A couplet is enough to describe him:—

*One may count the drops of rain or the vegetation
upon earth
Or the flowers in the spring. One may count the sun
or the moon-beams or waves of the Ganges.
He may be able to measure the expanse of sea with
powers of Shivji, know and count these.
But thy praise, O blessed Amardas! becomes only
to thee.*

V

*He who calls himself a disciple of the True Guru
Let him rise in the morning and contemplate the
Lord's name
Yea let him awaken himself in the early morning
And bathe in pool of nectar.
Let him dwell upon Lord through Guru's word
Get all sins washed off.
And when the sun rises let him repeat saying of the
Guru
And reflect on the Lord's name upstanding and
down sitting.
Yea he contemplates with every breath
He, the devotee, becometh the beloved of the Guru.
Nanak craves the dust of the saints' feet who con-
templates himself and maketh others contem-
plate the name of Lord.*

Guru Ram Dass

Guru Ramdas was born in Lahore in 1534 A. D. His father was Hardas. His kind mother had passed away when he was still under ten. This promising lad was brought up by her grand mother with tender care. He had to work for a lively-hood since childhood. Boiled grams were being sold by this Lord of wealth and Virtues.

He went to Basarke to sell goods. When God wills to bestow His blessings, he perhaps visits the huts first. This was true in the case of Jetha.

Guru Amardas was having a talk with his better half for a suitable match for his daughter, Bhani. Jetha was passing through the street. Luck stepped forward and placed the crown of fame and fortune on his head. The lady pointed out to him and said "The lad must be one like (Jetha) him". The Guru atonce asserted and replied "It is he only but none else would take after him. So he should be the life companion of his daughter". The matter ended there and then.

Jetha was handsome pure in heart and soul. He was sincere, faithful and man of talents. Whenever tedious matters arose he solved them in no time. He was not only intelligent but hard working also. Once Guru Amardas asked him and his other colleague, Rama to raise a platform. They built but, the Guru asked them to tear them down. Jetha did it in no time. As many times they built it was ordered to be demolished. Rama got tired and left the work. On the otherhand Jetha continued well with will and zeal. Guruji was so much pleased with Jetha that he bowed his head and handed over the reins of holy seat to him giving a new name Ramdass.

During this time Amritsar was founded. Nearby was a pond where after the bath a crippled lad hadt young and handsome. So a holy tank was built there. Once Sri Chand son of Sri Guru Nank Dev paid a visit. He was given a hearty reception. He presented a horse with five hundred rupees in cash to the Guruji. During

the chat the visitor asked the host why he had such a flowing beard. Guru Ramdass very humbly and politely replied that it was only to clean the feet of sages like him.

His younger son Arjan Dev was obedient as well as promising. On the other hand Prithi Chand, the eldest son, was a big cheat. Guruship is love, sympathy, sincerity and genorosity. So the Guru expressed his will. Every one was pleased to hear so. All the ceremonies were carried out at Baasarkc. Guruji breathed his last in 1581.

VI

*Dwell on the Guru's image in thy mind !
And accept the validity of God, for so doth the
Guru's Word instructs.
Enshrine the Guru's feet in thy mind
And salute ever thy Guru, yea transcendent Lord.
Hark ! be not led astray by illusion of the world
Without the Guru no one is ferried across the sea
of life.*

Page 864 5th Guru.

Guru Arjan Dev King of human beings, was born in 1563 A.D. As a boy he had been obedient and sincere and this quality of him crowned him with the leadership of the community. But sometimes crown invites thorns. This was true here. His eldest brother Prithi Chand was always on bitter terms with former. Ascending the throne Guru Ji came to the Guru Ka Chak and began to deliver sermons to his followers. But on the other hand Prithi Chand took hold of all the property and brought under his control all the means and sources of the income. His flatterers declared him their Guru and posted agents at different crossroads that led to Guru Ka Chak. But the real Guru took no notice of his mischief. He ran the

kitchen as before and advised his followers to be patient and dwell upon the name of God. Prithi Chand received the offerings and sent the visitors to the Guru's kitchen for having meals. When the distinguished Sikhs like Bhai Gurdas and and Baba Buddha learnt this they were much pained and adopted such means as might improve the condition. They were successful and after a short time there was a glory again.

Sri Guru Arjan Dev got constructed Santokhsar, Golden Temple, Tarn Tarn, Kartarpur, Chhehrta, Bauli at Lahore and Ramsar. Guru Nanak had laid down the foundation of unity among all the religions. In the similar view he set up institutions with doors on four sides to welcome from different directions. It was therefore Mian Mir invited to lay the foundation stone of Golden Temple, the historical place. He did so, but unfortunately the mason at work removed the brick to set it right. But when the Guru saw it he said "Reconstruction of this place would take place once again".

This place was a paradise on earth. Music was chanted at all times. A discussion on various religious topics, which purified mind and soul or distinguish between right and wrong went on. Guruji himself played on Saranda and the nature into ecstasy.

Once Satta and Balwand the chief musicians got displeased and did not come for Kirtan. Guruji sent for them but in vain. Then Guruji himself went to their place but the poor musicians instead of showing respect or obeying the Guru even scolded Guru Nanak in indecent terms. They said "It was, Mardana who made Nanaka Guru.

It is we who secure you this position." Guruji could not hear this nonsense. He returned saying "These lepers have become blind with pride and abused the Great Great Master. Who-soever comes to ask pardon, for them his face will be blackened and taken round on the donkey in the city. "Hence forth their financial condition as well as physical grew worse and worse till they grew paupers and their dirty bodies omit repulsive smell.

One Ladha Saint of Lahore took pity on them, blackened his own face, rode an ass and he led to Amritsar amidst the hooters. The Guru is ever a spring of forgiveness and kindness.

*The good are honoured every where,
But the Guru doth good to the wretched and scolded
even.*

—Bhai Gurdas

Witnessing this touching scene, Guru Arjan Dev was moved and he very kindly pardoned them. They were readmitted to the court of the Guru.

A son was born to the Guru in 1595 A.D. All were beside with joy. But Prithia was too much grieved and sad. He thought that the successor of the Guruship had come. So he must end him by some how or other. He plotted; he conspired, he did his worst. Induced by Prithia, Sulhi Khan commander of Jahangir's forces came to do him away but the biter was bit. His horse ran towards a Kiln and was burnt alive. Similarly an other Sulbhi Khan one of the conspirators met the same fate. But the Great Guru went on with his routine fearlessly.

His great boon to the Community is the Holy Granth. He wished to compile former Guru's verses. Most of the sayings of the first four Gurus were with Baba Mohan, who had been ever absorbed in prayer. Guru Ji sent Baba Budha and Bhai Gurdas to bring those manuscripts but failed in their mission. At last Guru himself went to Basrke, sat at the door for hours, sang in praise of Mohan who hearing such a sweet voice came to senses and stood before him with folded hands. He was so much pleased with politeness that he handed over the verses of the Gurus. Guru Arjan Dev brought them with full reverence and barefooted. He took them near the Ramsar, set up a tent, and dictated them and the distinguished writer of the time, Bhai Gurdas, penned them down. After the sayings of the Gurus, verses of the Bhagats were placed.

There are 31 Ragas in the Holy Granth. It contains 5894 hymns in all. Out of which the largest number is His. Fine composed work of bards is also in it. After completion, it was placed in the Golden Temple. Baba Budha was the first priest. Sayings in nut shell are source of nectar. Its message is :—

*(a) First God created his light and from its power
were all men made.*

*Yea from God's light came to the whole universe,
So whom shall we call good or bad.*

O men be not strayed by thou

*For the Creator is in the Creation and the
Creation is in the Created.*

*The clay is the same but fashioned in myriads
shape.*

*So none should find fault other in with the clay
vessles or with the potters.
Who mouldeth them in different way.*

Kabir Prabhati 1350.

- (b) From a false metal I became Gold by hearing
the word of the Guru.
From poison I was transformed into nectar by
meditating on the name of the Guru.
From iron I became a diomond by the grace
of the Guru's light.
From stone one becomes a diamond by
meditating on the name of the Guru.
The Guru transformed wood into scented
sandal and banished all pain and evil.
By worshipping the feet of the Guru the foolish
and the evil become angels.....the
noblest of men.*

Nah

- (c) He alone is a Brahmin who knoweth Brahm and
practiseth austerity, contemplation and
self control and doth righteous deeds.
And keepeth the religion of contentment and
culture
And earneth emancipation breaking the bonds
(of desire)
Yea such a Brahmin is worthy of being
worshipped.*
- (d) Hard it is to call oneself a Muslim
If one hath then alone is he a Muslim.
First let thy faith of Allah seems sweet to him,*

*And then with this scraper let him scrub his
inside clean of ego.*

*And then with faith in leader of his faith
let him break the illusion of life and death
And submit to the will of Allah and believing
in his eternal creator he should love
himself.*

*And, yea Nanak if He is merciful to all
creatures truly he is acclaimed as a
true Muslim.*

Page 141 Majh-Guru Nanak.

*(e) If blood sticks to the clothes the clothes are
rendered impure,*

*Will the minds of those be pure who
suck the blood ?*

*(f) On the day of Ekadeshi realise thou that thy
Lord is near*

*And discipline thou thy desire and hearken
to Lord's name*

*And be content in thy mind and be compas-
sionate to all life.*

Thus will thy fast fruition and be complete.

*Hold thy wandering mind and fix it on a
single point.*

*(g) Without the service of the Guru the world
is dead and wasteth itself in vain.*

*For induality is utter pain and one is born
to die again and over again*

*One liveth in dirt and endlessly one is cast
into the Womb*

*Nanak without the name Yama punishes one
and regretfully one quits the world.*

3rd Guru, page 591.

Chandu Lal was in-charge of finance of Jahangir. His daughter came of age, so he sent some messengers to the different parts of the Punjab for a suitable match. Peerless full fledged youth of the time was HarGovind. The messengers reached Amritsar and engaged him to the girl. But returning to Delhi they broke the news. Hearing this the proud Chandu uttered some, insulting words to the Head of the Sikh community. His abusing words also reached the Guru. A unanimous decision of the holy congregation refused to accept the Dewan's daughter. This was a great insult for him. So he became the mortal enemy of the Guru.

Khusro rebelled against his father Jahangir, and was defeated. He fled and took a halt at Goindwal. This was enough for the opportunists to poison the ears of the king. He was already dead against the Guru and this line of love and purity. All these incidents were sufficient to take revenge. He got consent of Jahangir and sent for the Guru to Lahore where he was inflicted inhuman torture. He was seated on the red hot plate and was boiled in. Mian Mir the Muslim saint was shocked to see this hellish treatment. He wished that Lahore and Delhi be set to collide, but the fountain of Patience did not allow him so. But thanking God he said :—

*Thy will is sweet
Nanak seeketh so.*

But when the cowards planned to pack him in cow's hide, he refused to accept it, but went into the Ravi and sacrificed his life for honour, truth and religion in 1606 A. D.

VII

The five Enlighteners have been brimming with virtues

But the Sixth one is of Chivalrous nature.

Har Gobind is the changed form of Arjana.

Line of the Sodhis runs and they appear turn by turn.

This Great Guru, the Crusher of forces, is brave and doer of good acts.

The disciples enquire of the Enlightener humbly.

Fathomless Eternal spake to all

"In Kalyuga the line of Sodhis is well founded,

At all times the Lord would descend."

War Bhai Gurdas I Pauri-48.

Guru Har Gobind was born in 1595 A.D. The prince of mother Ganga was a promising lad with sharp nose, broad forehead and nectarful eyes. He attracted every lookeron but the wicked Prithia, his uncle was his sworn enemy. He left no stone unturned to end his life. Even poison was to be given to him but nothing could harm him. It is true :—

Who-so-ever is protected by the Lord, none can harm him.

All may be enemies but none can do the slightest harm.

Har Gobind grew like a new moon. At eleven he ascended the throne. As usual when Sehli Topi (traditional holy Crown) was offered by Baba Budha, he refused to accept. He asked him to bring a sword instead. The old sage knew little of arms so he brought and put it on the right side. The youth said, "O reverend ! this is not the right way." The ignorant sage rose to change but the young Guru said that he would have two. One would stand for saintliness and other for kingship.

Gure Ji taking the holy seat sent word to different parts of the country saying, "Who-so-ever brings horses or weapons will have blessings of Guru Nanak". He stored ammunition and raised an army. Strong men were employed. A fortress was also made at Sri Amritsar. Akal Takhat was set up just near the Golden Temple. Here the Guru used to hold court, heard the disputes and settled them in no time. It is pleasing to know that his decision was final and just. There was no appeal. At the same time both the parties bowed before the Guru. When justice prevailed also approached the Court of the Guru and begged for Justice. In no time Sachay Patshah (A true king) was on the lips of every one.

Good and evil go side by side. Some wicked persons reported that the Guru was setting up a parrallel Government in the country. On hearing these reports Chandu the black snake grew red with anger. He provoked Jahangir, who sent for the Guru to Delhi. The Mughal emperor was much impressed with the grand personality.

He be-friended with the Young Guru but Chandu was upset to see this.

One day Jahangir took Guru Ji with him on hunting. A tiger was seen. Guru Ji killed the tiger all alone with his sword. Chandu devised a mean method, so Guru Ji was sent to Gwalior Fort where he was confined. But there he carried out his routine as usual. A good number of chiefs had been put into this fort. They met Guru and were much impressed and became admirers of this Lord. Guru Ji distributed among them whatever was received from the King. They all had a happy time there. When the Guru was going to be released, he gave a blunt refusal to the acquittance. He said he would go out if the other chiefs were set free. The king agreed to this proposal and asked who-so-ever held the Guru's robe would be allowed to exist. In this way 52 chiefs got liberation and the Guru was called Bandi Chhor (Liberator). Reaching Amritsar a great ovation was accorded.

Returning home the Guru began to prepare for war. Arms were stored, Horses collected. Young men were recruited. Now the question arises, was the Guru justified to do so. "Certainly," was the reply. The rulers of the time were ruthless and unjust. Partiality and selfishness grew in them. Might was right there. The Rajputs and Khatrias the men of sword, had fallen to the lowest degree of self respect. They had absolutely surrendered to the will of aggressors. India was powerless and made pauper. A Brahmin, the teacher, licked the feet of foreigners, and learnt their tongue and adored himself with blue clothes. A Hindu chief felt proud in handing over

his daughter to the Muslim youth. So the Guru wanted to teach that death is better than dishonour. He wanted to put new blood into their veins. He wished to inject the dying religion and self-respect of community.

He himself was a man of sword, man of bow, man of sports and excellent wrestler. His father had suffered to the highest degree but now he wanted to turn the tables. Though a few of his followers could not understand him and give up their faith but he went on with his mission with zeal and vigour.

Unlike the ruling party the Guru's technique of warfare was fair, saintly and just. Neither armless neither the fallen was attacked. No women was teased, neither child nor the old speared down. He was an ideal warrior. He always gave the chance to the opponents to attack first. If a rider fell he would also dismount. Had the bow broken, the Guru would also take the sword. Had the rival become armless, he would also throw weapons and hold a bout.

He fought four battles which were not to gain domination or over any territory but show the ruling bureaucracy that it should not be proud of its sword, which might be easily broken. Though the Guru's soldiers were raw and untrained, yet they beheaded the skilled horsemen, having big bellies. He never made a war. He fought for self-defence. A hawk followed the horse offered by some Sikhs, can never be justified for the rulers to attack. They were blind with power so they started a war for handful feathers.

The Guru wanted to teach that the sword of Almighty was far superior. Though the Guru suffered some reverses yet a sort of fear over-whelmed the minds of the folk. In his last days the Guru travelled the Uttar Pradesh, Kashmir and other places of India to spread the teachings of Guru Nanak. He stuck the ideal programme of his Master. So he offered his throne to his grand son, Har Rai, who was model of saintliness and perfect in all respects. This great Lord passed away in 1644 at Barasarke.

VIII

Guru Har Rai was born in 1630. As a boy he was saintly natured, kind, symphathetic, polite, carefree and God-fearing. One day he was having a stroll in the garden. A flower fell off the branch by the stroke of his long robe. Tears rolled down with the fall of the flower. His grandfather saw him dejected and asked what the matter was. Har Rai told the incident. Hearing this the loving grandfather said "Take care of your clothes in future". Henceforth the young prince kept his long robe held.

Though he gave up the warlike military activities, yet he did not discharge, 2200 horsemen employed by the Great Guru. He was quite fearless and gave the refuge who ever sought for it. One Dewan Sannoo, financial commissioner of Chief Deep Chand, took refuge. The chief forced the Guru to hand him back, but the Guru was not ready to return. He even returned the Jagir but not the refugee. Similarly Dara, brother of Aurangzeb was fleeing ahead and the enemy forces were chasing to arrest him. The Mughal prince reached Gobindwal and begged the Guru to check the forces. The kind Guru ordered his soldiers to hold the royal men, who were on the heels of Dara. The unfortunate

fugitive took food and rest and made full use of the opportunity. As he had covered a considerable distance the Guru allowed the chasers to proceed.

Before this Dara had already secured recovery from the serious illness through the grace of the Guru. His stomach was upset. The physicians had told that only myrobalan and cloves of special quality could cure him. These were only with the Guru, who very kindly gave the patient the required medicines by which he recovered soon.

Aurangzeb was bigot and liked none but the Mus ims. He thought if Guru Har Rai would embrace Islam all the rest of the followers would follow him, so he sent for the Guru. But he himself did not go and asked Ram Rai, his elder son to be present. He was blessed with all powers. This one-man-religious-delegation was accorded a warm reception. A handsome sum was granted by the King for his daily expenses. Ram Rai satisfied the King in all respects. He had to perform 72 miracles and win the confidence. One day the King said that it was written in the Holy Book that the dust of the Mussalmans becometh the lump for the hands of potter. (Mitti Musaslmn Ki Pere Pai Kumhar). What did it mean? Alas! Ram Rai failed here. He forgot the Guru's Power. He was surrounded with the awe of the king.

So he uttered that those words were incorrect. Real wording was the dust of dishonest people. Some writer had committed such a mistake. Aurangzeb was satisfied. The report reached the Guru, who flew into rage and scolded him for this misdeed. He declared not to

see his face. The Guru also sent word to all the Sikhs forbidding them to receive him.

Ram Rai felt ashamed and went to his father, who in roaring voice said "Go wither you face". No Sikh showed him respect. He left the Punjab and went to the Uttar Pradesh, where a Jagir was granted by Aurangzeb. Guru Ji handed over his holy charge to Har Kishan and breathed his last in 1661 A. D.

IX

Sri Guru Har Kishan was born in 1656 A.D. He was the youngest Guru in age. He took over the charge of his holy duty at 5½. But Guruship does not lie in years, nor in physical size, but it is devine power, which relates to Almighty. His touch or glance cured. The sick even lepers were cured in no time. His fame spread far and wide but Ram Rai could not bear this. He piosoned the ears of Aurangzeb who sent for the Guru. Raja Jaisingh was deputed for this purpose. His messenger, Paras Ram, came to Kirtapur and requested the Guru with great respect and humility. On the way to Delhi at Kurkshetra, Lal Brahmin said "O Har Kishan! Lord Krishna composed the Gita. You claim more than he, but explain a few of its stanzas". Guru Ji at once asked to bring an illeterate idiot who would satisfy the Pandit. A waterman was brought and the Guru Ji put his stick on his head and the fellow explained the verses quite easily.

In Delhi the Guru was the guest of Aurangzeb, who ordered Jai Singh to make provisions for him. The King sent a robe with other valuable articles but the Guru accepted nothing except a Sehli Topi (Traditional holy Crown). Every courtier was pleased with this.

Unfortunately Cholera broke out in the city. Who-soever took Charamit (Feet washed water) of the Guru, it worked like an injection against the disease. Seeing this Ram Rai cursed the Guru to die of Small Pox. After a short time it attacked. The devotees got alarmed and felt lonely. They were quite on the horns of dilemma. Bhai Santokh Singh, the great scholar narrates thus :—

*Hearing the request of the assembly, he said "It is
the will of God,
To describe the coming of my end is not good in
any way.
Guruship is everlasting. That is not its end. It
would flourish.
All will have their desires fulfilled, who-so-ever acts
upon Guru's tenents.
Here is the Guru Granth for All
Who-so-ever wishes to have my Darashana may
enjoy the bliss.
All sins would vanish.
Those who wish to speak with me must read and
listen to the Granth with love
Act upon what it tells and get of virtues*

x

x

x

But it further says :—

*It was evening and darkness was prevailing.
The disciples poured in large numbers and prayed
to God.
There was dead silence. The wise conferred and
waited to remove their doubt.*

*Gurbax Sodhi was deputed as the spokesman.
 He very politely stepped forward, bowed and
 repeated the name of all the Gurus
 He said "Guru Hari Rai nominated ye for this
 throne.
 Ye have taken care well of the community.
 Now Ye are going to leave us, none has been
 deputed so far.
 As the previous Gurus have been doing so, you may
 do like them now.
 So this line may continue, otherwise all will go
 astray.
 Some will follow Dhirmal some Ram Raj.
 All the Sodhies will try to fleece but the Sikhs
 would go to wall,
 Just the army do without the commander.
 Without master their will be confusion.
 Be kind enough to appoint some one."*

Hearing the sincere request Lord Hari Krishna spake
 thus :—

*The Guru will not hide. He will shine like sun in
 the sky.
 Bring five pice and the Coconut.
 Do call all the Sikhs near. He will be brave enough
 to drive the hypocrites.
 Millions of Sikhs would attain salvation.
 He would be so virtuous that the disloyal will fall
 at his feet".
 He took hold of a gold plate in right hand,
 Placed the coconut with five pice, with folded
 hands he bowed and said,*

*"The old sage lives in Bakala. He will take
care well of the community".*

*Though no name was mentioned yet all followed well
and wisely.*

Hearing these words the musicians began to sing and
the sincere gestures were made. The devoted Sikhs
absorbed in prayer but the Guru Ji breathed his last in
1664.

x

x

x

X

He who enshrines not the Lord's devotion in his mind

Nanak says his body is like a swine a curse, ye a mere waste.

Utter the Lord's praise with thy tongue and hear the Lord's praise with thy ears.

Nanka says "Harken O mind, he one goeth not to the abode of Yamas (Lord of death)".

IX Guru

Guru Teg Bahadur was the son of Guru Har Govind. He was born in 1621. As a boy he was an asetic. He dwelt on name of God and had no attraction towards the wordly affairs. For this simplicity he was called by his opponents Kamla Tega (Lunatic), Knowing quite fit and worthy Guru Har Krishan had made a hint for the long-life meditator. But the Sodhis and others claimed themselves the Master of the Guruship. They sat at Bakala (the place where Guru Teg Bahadur used to live with his mother) But agents of the Sodhis worked day and night fort hem. The real master was in communication with Lord behind the doors.

One Makhan Shah a great merchant, who had been in

a fix reserved five hundred Mohars (Gold coin) for the Guru if his ship landed safe and sound. By the God's grace the ship reached ashore quite safely, so he came to Bakala but was surprised. Twenty two people claimed to be Gurus. He placed 5 Mohars before each and asked if there was any other. On knowing this he went to Guru Teg Bahadur and placed the same sum as usual. But the Guru detained him and asked for 500 as promised. He placed 500 Mohars and was beside with joy and proclaimed it to all standing on the roof "Here is the Guru, The Guru is found". Dhir Mal could not bear this. He with loafers attacked the Guru with a Gun and took whatever they could lay their hands on. Makhan Shah with his men wanted to pay him in the same coins so his men brought back the valuables of the Guru. But the Great Master very kindly asked Makhan Shah to return.

Guru Ji in order to spread the teachings of Guru Nanak toured from village to village and reached Amritsar but the unfortunate priests closed the doors and hid themselves. Guruji did not care for them but went out side the city. Good ladies went to the Guru and begged pardon and served him well.

His relatives were on unfriendly terms with him, so the Guru left Kirtpur and purchased a piece of land and founded Anandpur in 1665 A.D. Guruji went to the east on his mission. On the way Bishan Singh, Chief of Jodhpur sent by Aurangzeb to subdue Parmpal, Chief of Kamdesh (Assam), met the Guru and showed him every respect. He told him his aim and begged for help in the hour of need. Guruji went to Parmpal on peace mission. Thank God that he was successful. There was a com-

promise between two chiefs. So the Great jubilation were made over this by both the parties. As the Guru was there the news of birth of a son to him reached there. Many presents were offered for the prince by the chiefs.

Aurangzeb wanted one India and only Muslim India. So he adopted every method to convert Hindus. The Kashmir valley full of nature was hell in those days for the non-Muslims. The poor Brahmins approached Guru Teg Bahadur and narrated woeful tales. The Guru pondered over this matter and asked the Kashmiris to inform Aurangzeb that if Guru Teg Bahadur embraced Islam they would all gladly follow him. They gave this news to Aurangzeb, who at once sent for the Guru.

Guruji went to Agra passing through the villages and advising to dwell on Name of God and to do right. From there He was taken to Delhi and produced before the Mughal Emperor. He expressed his desire but the Guru refused. To terrify the Guru the king ordered to saw one of his disciples and boiled the other, Bhai Dyal. But the Guru was quite cool and calm. At last this Saintly Master was beheaded in the Chandni Chawk in 1675 A.D. His head was taken by Bhai Jetha to Anand pur where it was cremated with great honour, while his body was carried away by Lakhi Wanjara, who burnt with his own house. Guru Gobind Singh describing the incident said :—

*With the departure of Teg Bahadur
Bevallings and cries engulfed the world
While in the Heavens there were
Loud cheers of victory ! Victory ! Victory !!*

XI

*O Saints ! do understand well,
Only for this mission I have taken birth
To flourish religion, uplift the sages, and uproot
the wicked.*

10th Guru.

Guru Gobind Singh was a man, who had been an Actor throughout the whole life. At one time we see him clad in rich clothes woven with gold and jewels but in the other moment lying flat on the ground with a stone pillow in torn clothes and tender feet pricked and saturated with blood. Once you see him taking a salute from the army men but at the other moment all alone bare footed. At some time we feel proud seeing him amidst the poet laureates but the other feel surprise to see him passing through the thorny woods saying :—

*“Convey my miserable Plight to my Beloved
Without Ye the quilts are painful and feel myself
amidst snakes.”*

He was a man of letters as well as man of parts. He was man of sword and man of bow. This singular personality was born at Patna, spent his youth at Anandpur,

passed a short while in Nadher and the last days of his life like a hermit in the grove of mangoe trees in the south east of the Punjab. This unique man offered father, mother, sons, at the alter of sacrifice for religion, country and the down-trodden and still thanked and said "Straw bed is far better, softer and more comfortable than couch in a palace amidst unfriendly people".

This man of novelties was born in 1666 A.D. On this auspicious day a Muslim saint offered his Nimaz (Prayer) facing towards Patna. Being questioned the reason by his followers, he told them that he had seen Light in the East. At nine he began to impart physical and intellectual training to his men. There were regular exercises and literary activities daily. Riding and wrestling also took place. Fifty two poets were engaged for composing and translation from one language into another.

Hilly chiefs were cut to quick to see this all grandeur of his. Though they have been robbed of their honour and wealth by the foreigners yet for want of farsightedness they challenged the Guru for war. He was sincere to the faith of Guru Nanak but he was forced to unsheath, his sword. He clarified it when he wrote to Aurangzeb :

It is right to draw out the sword, when all possibilities, in hand of peaceful compromising, go.

Bhimchand of Kehloor thrust war on the Guru who paid him in the same coins. Peer Budhen Shah also joined with 7000 men. There was a blood bath. Guru Ji was also struck. He at once returned his arrow and did away with Harichand. With the fall of the chief the rest fled

and victory kissed the feet of the Guru.

Though he was busy in duels yet he used to worship God in the early hours of morning after cold bath. Assa Di War was daily sung and dwelling on name of God was urged. Once the chief of Chamba with his queens came to show respects for his kind blessings. All went into the Dewan (Religious court) and bowed their heads. But one lady was patted with the arrow. Some of the leading Sikhs begged the Guru for this distinction. He very kindly satisfied them by saying "It is so, as she had been a Muslim lady in her previous birth".

Before starting his mission the Guru wanted to make his followers fearless and brave. To make so he pondered over the plan for some time and then arranged for the grand Haven (Sacred fire) at Naina Devi. He made it clear why he was going to hold that Yagga. He said frankly :—

*It was as our ancestors who had been doing so in
the past.*

*By its performance rains come,
Diseases go, Production increases
Cows yield more milk, Healthy children take birth.
Poverty vanishes while prosperity descends,
Country flourishes.*

Shri Keso Das started 'Hawana' with a team of Brahmins. It went on for a year but the progress was very slow. On enquiry the Brahmin said "The Goddess does not appear as violence takes place daily. Hunting is in full swing. My Lord there should be complete self control" The Guru had just returned from gaming. He

said "If I am the hindrance, it must be removed at all costs." Saying these words he asked his attendants to let loose the prey. To the surprise of all the dead animals or birds were untied the winged flew and the animals fled. But the Pandat was mum. He soon put another lame excuse before the Guru that the goddess wanted the sacrifice of some saintly minded youth. But the Guru said "O scholar you are quite fit for this job. No otherman is better than you for this holly cause". But the egoist Brahmin slipped away. The Great Lord threw all the incense into fire. Goddess appeared and handed over a sword to this Master of Parts.

The year of 1699 was a land mark in the history of the Sikhs. Guruji sent for all the sikhs from far and wide to attend the Baisakhi Dewan. Decorated with crest on head, necklace worn and clad in gold and jewels wown clothes. The Guru seated himself on the throne. All the Masands and distinguished disciples were present Guruji rose up and unsheathing his sword said "My dears! my sword is thirsty for blood. Some one may come forward to quench its thirst." There was a pin drop silence. But one Daya Ram of Lahore broke it. He stepped forward and bowed his head. Guruji beheaded him at once in the Dewan. A stream of blood flowed. With red shot eyes and blood dripping sword, He repeated the same words. The lul grew deeper but after a short while there was a slight stir and Himta was standing before. After the third call the attendance thinned. In the same way two more offered their heads. But in no time Guruji baptised them prepared by himself. The dead bodies revived and they all stood before him. He called them the 'Beloved.' Then the Guru took Amrita from

them. Seeing this all the other repented, but it was all in vain crying over spilt milk.

Thousands of people were baptised at that time. He proclaimed to wear five "Ks" (Symbole). He gave his followers the name of Singh. He strictly ordered them to dwell on name of God, to be pure in thought, no smoking, no drinking and refrain from meat. To see the Sikhs growing strong the rulers and hilly chiefs were much alarmed. War was forced upon the Guru. Aurangzeb ordered the Governors of Lahore, Sirhind, the Kashmir and hilly chiefs to punish the Guru. They did their best to capture the Guru but failed. Then they besieged Anandpur. The War went on for 3 years but they could not force the Guru to surrender. One Bachitar Singh drove the drunken elephant back. By and by all provision ran short. Forty men of Majha disowned him as their Guru and went home, but the Guru was full of optimism. He left Anandpur at the vow of cow and "Holy Kuran which meant if they proved untrue to their word, they would kill cow and spoil the Kuran. But as soon as he left the fort miseries and troubles surrounded. Reverend mother, his wife, sons and the Sikhs with valuable property and hard composed literature were lost. With great difficulty he reached Chamkaur with 40 sikhs including two sons. A pitch battle was fought there. Sahib Ajit Singh And Jhujhar Singh fell fighting Dead bodies were seen as far as eyes could follow. The Guru gave his robe, plume to Bhai Sangat Singh and left Chamkaur at night. He clapped his hands and said. "The Guru is going. Pursue and arrest." There was a great hue and cry and several men of enemy died fighting among themselves.

He reached Machhiwara in the cloak of darkness through the thorny bushes. Gani Khan And Nabi Khan met him there. Guruji wore blue cloths, threw his hair back and sat in a plankin. Where-ever they passed they told that Uch-Da-Pir having a life-long-fast was going. In this way they reached RaiKot, where Rai Kala brought the saddest news of death of young princes. It was told that the youngsters faced death boldly and cheerfully. How Nawab of Malaria tried to forbid the Governor of Sarhind from the wicked idea, while Sucha Nand provoked him by saying "Snakes are always snakes".

At Dhilwan, Shri Kaul Rai Sodhi greeted the Guru in highest esteem, served him well with full zeal and requested to put off blue cloths. The Guru at once tore them into pieces and uttered, "By tearing the blue clothes the fashion of Mohammedens is to end." He repeated it for hundred and one times and burnt them.

Those dismissed untrue Majhels reached home. Their wives and mothers abused them for their betrayal, and got ready to fight for the Guru. Mata Bhago led them to serve the Master. The Mughal army in search of the Guru were roaming in the Punjab. Mata Bhago asked her men to take position near a pool of Dina. As royal forces reached there in quest of water, the deserted sikhs fell upon them as the hungry wolves pounce upon their prey. They fought to death. The Guru witnessed this all and reached the scene. He passed by those soldiers and honoured them by saying "It is my Panj Hazari, and it is my Tees Hazari." Mahan Singh was still in life. He hardly opened his eyes and the Guru was ready to bless him with the kingdom of three worlds, but he

merely pointed to tea; the resignation, submitted at Anandpur. Guruji granted his wish and the soldier saint passed away peacefully.

The Guru stayed at Dina, Kangar for sometime, wrote a long letter (Zafarnama) to Aurangzeb in which his policy was badly criticized and condemned. It was delivered to him by Bhai Daya Singh in 1763. After some time the receipt of letter the emperor died.

Guruji had already composed a holy book namely The Dasam Granth which is source of divinity, valour, music and true love. A few of the stanzas may be enjoyed :—

*God preserves the helpless.
He destroys tyrants to protect Godly men.
He provides for birds and beasts in mountains,
For serpents and Kings of men.
He nourishes all beings in land and water.
Not minding their misdeeds even for a moment.
Out of his infinite mercy. He is generous to the needy
He sees men's misdeeds but never tires of feeding
them.*

Akal Ustat.

*What if a person bathes at countless holy places,
Gives many gifts and under-goes long fasts
Or in the garb of great ascetics with matted hair,
Wanders over different countries.
He shall not find the beloved God.
What if one sat in various meditative attitudes
And prostrated himself and practised many forms of
Yoga.*

*Or blackens his face but without remembrance the
Immortal Lord,
Who is gracious to the helpless.
He shall at last enter the home of death.*

Akal Ustat.

A dispute arose among the sons of deceased king, Aurangzeb. Bahadur Shah requested the Guru to help in this hour of need. On certain terms the Guru helped him. Ascending the throne, alas ! this new king also failed to honour his word. So the Guru went to the Deccan and sent Banda Bahadur to punish the evil-doers. This general was blessed with power and a few arrows. So he proceeded to the Punjab.

Some agents of Sarhind Governor were secretly busy to do their job. They reached Nadher and used to visit the residing place of the Guru. Finding a chance one evening, the rogues stabbed but the wretched was done away with by the Guru himself. The other culprit was also thrown into the hell by the Singhs. The cut was dressed well but after some days a bow was tried and the sewn skin broke open.

He ordered his men to prepare a pile for cremation. The horse was also got harnessed in the stable. An enclosure was erected around the pile. He asked the followers to sit with their backs towards the funeral spot, forbade to search the ashes and build any tomb on it. The Guru entered the enclosure and said "*Whai Guruji Ka Khalsa Whai Guruji Ki Fateh*

The fire was lit and the flames rose up. The grieved

Sikhs went on singing the songs in praise of God all night long. In the morning two Sadhus came there and saw the Sikhs in gloom and disgust. They asked the Sikhs why they were so sad. The pained fellows told woeful account but the Sadhus were surprised to hear this all. They said that they had seen the Guru riding the horse in the forest and the dog was also with him. They also added and said that the Guru had asked his followers not to worry. Some Sikhs went into the stable and found no horse there. Though some of the present writers say that the Guru passed away in Nadher yet the eminent writers like Gayani Gyan Singh and Bhai Sumer Singh of Patna are of the opinion that Guru wanted to give a slip to the rulers who were bent upon to kill him. At the request of Rustam Rao and Bala Rao the Guru reached Sitara Fort and brought them from there.

After that the Guru returned to the Punjab and this enterprising man settled up to 1755 in Bhadra in Rajputana. Here he helped Lal Singh chief and got returned his kingdom from Bairagis. Then he proceeded to Jind and stayed for six years. He had splendid time there. The Guru left this place also and stayed at Patiala. He rested near the Sarai of Aas Kaur. Throughout his return he had been being informed secretly all about the happenings in the Punjab. Aas Kaur and Sahib Singh served him with tender care. He made to order a gun spending Rs. 500/-. This is now lying with other arms at Nabha. His last retreat it was. Guru Singh was called Ajapal Singh with a new name. Maharaja Hamir Singh of Nabha paid a visit and built a house for him in no time. Here he dwelt on Name, heard songs in praise of God and very often went out

to help his loyalists in hour of need. Once he went to Sialkot to help Dial Singh and Natha Singh. He visited Peshawar at the call of his devotee and helped him.†

Saintly minded Balak Singh of Sarwala going to help his father in his business to village Chhoi very often used to sit for hours on the wonderful spot, covered with grass and surrounded by trees at the conjunction of the Harou and the Sindhu. Sometimes he got so much absorbed in worship that he forgot domestic affairs. One day when he was fully busy with his prayers, the 10th Guru came to him, placed a coconut with five pice before him, bowed his head and said "This deposit will be taken by him in form of Ram Singh." Before breathing his last in 1812 Guruji made it clear and removed all doubts of his personal attendant Bhai Swaroop Singh by showing him his scar on the belly made by the wicked Pathan in the Deccan, that he was the Master of Crests.

† Gurblas by Sant Sumer Singh of Patna.

XII

*Some one may understand me
When I descend for the 11th time.
The Sikh community is my crop
I'll look after it then.*

To flood hilly lands with heavenly light was the mission of Guru Balak Singh who was born on the full moonlit night of 1785 A. D. in Sarwala Distt. Camblepur to Bawa Dial Singh. He was a born sage. As a boy he used to go to Chhohi and help his father in his business but he very often sat on the charming conjunction of two rivers and worshipped God for hours.

One day when he was going to Chhohi as usual he sat to pray. All of a sudden a clatter of hoofs brought him to this world. As he opened his eyes a rosy face, grown in years, accompanied by a few horse men stood before him. This Rider blessed him with the holy deposit and entrusted him with the Guruship and disappeared.

A short time after Manna Singh, the Guru's elder brother set up his jewellery shop at Hazro and Guru Ji also resided there. There was a God-fearing man Sain Jawahar Mal who ran a wine shop. But he had a kind

and noble heart. When someone came to buy wine he used to advise "Dear brother, it is vicious. As soon as it enters the body, wit is turned out." Guru's admiration reached him so this gentleman began to visit Dharmshala, where the Great Teacher taught true lessons.

Guruji turned dead drunkards, smokers and meat-eaters into saints. Blood thirsty people of the frontier province became humble and pious. In short the Guru flooded with heavenly light the darkest corner of every mind. Besides teaching the Guru helped his brother in his business. So the needy and the poor always assembled there and got what they needed. But he left this job soon.

A Muslim aged lady had passed away but came to life after his death. She narrated the whole story to her kins. She said "Guru Balak Singh is the prophet of time. He helps the helpless in the court of Yamas (God of death)." That veiled lady requested the Guru to grant his Darshna (sight). At her request the Guru went to her home.

The Nau Nihal Singh regiment of Lahore Darbar went to Peshawar. Satguru Ram Singh, Baba Jamit Singh Gill and some other young soldiers went to show respect to the Teacher of Time, who was converting stones into rubies and jewels. When the company of soldiers reached there the Guru was explaining to the audience THAKUR TUM SARNAI AIA, UTTAR GIA MERE MAN KA SANSA JAB TE DARSHAN PAIA (O God I have come to thy feet. Having your sight my doubts and suspicions have Vanished). The Guru stood

up, welcomed the new comer, and said "My Lord I have been waiting for you since long" Then and there he handed over the Guruship and asked others to follow him.

He wanted all to be simple, honest and God-fearing. Nothing should be taken from any body without labour. He urged everyone not to take even meals free of charge. This kind Master himself used to place the price of food under the seat given to him where he had been invited to. This gentle kind and sweet natured Sage passed away in 1862 A.D.

XIII

*Hath come the Master of skies in this world in
person,
Steward of Name's Exchequer is He,
Who hath shone sun of Name to remove the
darkness of ignorance.
Giving the Name in charity, he sets up a high way
for the Namdharis.
I honour Again and Again such kind affectionate
brimmed Lord Ram Singh.*

Union Jack smashing down the saffron one, the honour of high minded Sikhs, forcibly occupied the seat on the royal fort at Lahore in 1849. It fired on it proudly and majestically. The day was the dooms day for the abode of Rishis as it fell into the barbarous clutches of the British. Truly the darkest clouds covered the whole sky of India.

Having lost the kingdom, the Sikhs lost their every heritage. The spirit of Sikhism quickly followed the power. In no time the brave and generous Punjabi became morally, physically and economically bankrupt. Self respect totally extinguished. Cowardice and flattery took its place and warm blood got frozen.

Fuedalism began to flirt the western Imperialism, while the latter engaged to woo the capitalism of India. By and by a complete alliance rose to the surface distinctly to suck the blood of the honest common man. The rich past was forgotten and divine service was given up. The enchantment of the foreigners was working quickly, so most of the leading Punjabis began to wag their tails round new masters.

In those gloomy days, a heartening voice from a small village of Bhaini, Distt Ludhiana, which was well aware of the dragon's intention warned and said "O sons of heroes ! be cautious. Big chains are being manufactured. A drain of wealth would flow to England. No drop of milk would be left for your sucklings. Rise to the occasion and have faith in Almighty Akal Purkh. So do'nt fall into its prey."

The voice was of a tall handsome, fair kingly featured and steel framed person. He had a captivating tongue. Sea of spiritualism and fountain of patriotism combined in him. He was a man of sublime character and pure heart. It was the Great Lord Sri Satguru Ram Singh Ji at whose sight lakhs bowed. He was a thinker, seer prophet and builder. He was born on the Basant Panchmi of 1815 A.D. on Thursday. His kind and affectionate father was Baba Jassa Singh, a carpenter and his mother was Sada Kaur, a pious lady. About at twenty he joined the army of Maharaja Ranjit Singh in the Naunihal Singh Regiment. His lovable nature and religious mindedness attracted the attention of a good number of high officials. Soon they became his admirers.

On duty the Regiment went to Peshawar. On the way the youth met Sri Guru Balak Singh, who was flooding hilly lands of Hazara, Dhani, Pothohar and the Frontier Province, with heavenly light. When Satguru Ram Singh Ji, with the party reached, the Teacher of time to show respect, he was greeted cordially. Then and there he entrusted the chief visitor with Guruship. On return the Great Master devoted much of his time about future of nation and country. The fired youth was overpained to experience the demoralisation and lack of discipline in the army. He fully understood that power depended upon purity. If purity vanishes power follows. Therefore he openly used to say that hard-won kingdom would soon perish. So it came true.

The sikh Sardars fell victims to drinking, meat eating and volutury. They got blind with egoism. Whatever fell into their hands it was torn off. Even saints like Bhai Vir Singh were not spared. He was blown off while at worship. The Great Prophet could no longer stand by them so when a war broke out due to their short sightedness with the hypocrite Britishers, he threw his gun into the waters of Sutlej and went home. There the Lord deeply pondered over the diversion of the roaring waves of the west from the soil of India. The resolute Thinker chalked out a plan, *which* centered round morality and politics. It was his firm opinion that any issue lacking faith in God was equal to forceless. All fortunes and reforms depend upon morals. So the Great Doctor made up his mind to inject the dying humanity with Godlike qualities.

India was politically slave and socially sick in those

days. The sinful crimes were on the zenith. Newly born girls were either killed or buried alive. The beautiful *demselfs* were sold or exchanged like dumb cattle. Graves adorned and trees worshipped. So starting the programme, all the shortcomings were to be taken into account. Though the problems were tedious and complicated yet the Great Reformer wanted a peaceful revolution in the country.

Unlike the foregoers of the field Sri Satguru Ram Singh Ji did not want to tread on the beaten path but he wanted his own unique and novel plan. Even Mahatma Gandhi afterwards followed in his footsteps and won the deliverance for the country in 1947. The Great Revolutionery launched his comprehensive mission on the 14th April, 1857 about one month before the 1st war of Independence. His maxims were :--

- (1) Rising up at about 1 in the morning and after bath to worship God.
- (2) To be pure in thoughts and deeds.
- (3) No use of meat.
- (4) No Violence to animals. Even snakes are not to be killed.
- (5) No smoking and no drinking.
- (6) No castrating of bulls.
- (7) Boycott of foreign goods.
- (8) Boycott of educational Institution started by the British Government.
- (9) Boycott of Law Courts.

To guide the community when the White was proud thoughty and victorious, was not a sweet pill to devour. It

was thorny bed, but an Urdu poet says :—

*Men of resolution don't turn their backs to flood of
adversities*

*The Lion swims across their directive when he has
to do so.*

So the Guru launched his programme peacefully and strictly based on non-violence. To make the revolution success Sri Satguru Ram Singh Ji travelled from village village and from hut to hut. Where ever he went he was heard patiently and finally followed. He shook the slumbering society. In short lacs of people began to rally round his banner and from prince to peasant was prepared to lay down his life at his direction.

This organisation made progress by leaps and bounds. First of all a free kitchen was started at Sri Bhani Sahib. It was open to all without a distinction of colour and creed for twenty four hours. It served from dawn to dusk. The rich and the poor were fed equally, even a cow slaughterer with a naked sword, saturated with blood was never turned disappointed. He also made it clear that an evil doer would meet his own punishment while a good doer would have his own reward.

Dharmshalas were set up in every village. Melodious Shabads could be heard in the small hours of the morning. A wave of piety, divinity, sincerity and honesty gave a silvery music to the hearts. No hot words were used. Politeness reigned. No disputes were heard. If there were any they were not taken to courts but they were tried by their Subas. Generally they ended in accom-

promise and the parties touched the feet and embraced one another. In reality the long awaited golden age dawned.

The status of woman was raised. The better half of the crown of creation was treated like filthiest thing. She was considered to be an object of pleasure and lust. But she was blessed with Amrita (Baptisma). At some places she was appointed the head of the organisational groups. Where Lord William Bantic failed to save the innocent girls through the rod of law this Great Reformer succeeded well. What to say of committing crimes but those who had done so in the past, openly admitted in religious assemblies and promised not to follow such evil practices in future. Marriage systems was simplified in 1863. Dowry was abolished. Pardha was removed. Marriage parties and other unnecessary wastage were condemned. Young men having attained majority are coupled in the Diwans in the presence of Satguru Ji. The Lanvans are recited from the Holy Granth while four rounds are performed around the sacred fire, (Havan) in Vedi. The Bhog ceremony completes the holy ties. Parshad is distributed. That is all. But the Brahmins made much hue and cry. They submitted a report with the Bagha Purana Police, so the Guru Ji was brought to Sri Bhaini Sahib in the police escort. The Guru Ji had to appear in D.C's court for 28 days. Before this the D.C. of Sialkot had already submitted a report to the Punjab Govt. and said that Guru Ram Singh, the man of middle age, was touring. He trained his men with staffs. So a letter from the Punjab Government was circulated to all the Deputy Commissioners and asked them to keep a watch and be vigilant. The

result was that Guru Ji was interned for indefinite period.

But the man of will nominated five lieutenants. They were also interned. Then five more were chosen. Their movements were also banned. Twenty two Subas were interned into Sri Bhaini Sahib. Once the Commissioner enquired of him "Baba Ji what would you do now?". Sri Satguru Ji frankly and fearlessly said "Oh Blue eyed ! I'll creat Ram Singh in every home. A plough man's word will work like mine". Sri Satguru Ji did not stop his work.

The British Govt. was fully convinced and was much alarmed. The walls of India office shook. The British beaurocracy came into action. The report of Col. R.G. Taylor added fuel to the fire.

It said "It is my thorough beleif that these lads (Kukas) mean war sooner or latter and strongly recommend my Govt. to be before hand them." In view of this report precautionary measures were taken by the Govt. Force was increased in the fort of Ludhiana. Satguru Ji had introduced postal service of his own. Baba Sahib Singh was the General Postmaster. "It was quick and inexpensive" said Mr. Parkinson and gave a long note about this system to the Govt. But the movement went on gaining strength day by day and wave of piety, nationalism, and socialism was rising.

Once again Guru Ji decided to launch Satyagreh. There was ban on his movements but he resolved to visit Anandpur Sahib on the Hola Mohalla. Sri Satguru Ji proclaimed and informed the authorities that he

would go to see the fair. At this thousands of people and Namdharies flocked. The Govt. also took precautionary measure. Sri Satguru Ji was being followed by his Subas and disciples. They were marching quite in order. As this procession reached the camp of Mr. Mac Sri Satguru Ji raised up his arm. There was a halt. He was much surprised to see this discipline. Fortunately no mishappening took place but various alarming reports had been submitted to the Govt. Mr. Dovon gave his views to Lord *Laurance Governor, General* of India.

"An insurrection is expected to take place some times in the early part of the next year. The Kukas are daily expected to rise and all the native chiefs are sworn to join them. Let us not be lenient. Let us now confiscate disarm and pull down. The whole place is now boiling for Christian blood."

During this time Sri Satguru Ram Singh Ji connected with Nepal and Kashmir Govt. help in this cause. A Kuka regiment was also set up. There were important cells at Gwalior, Haripur Hazara, Peshawar and Kabul. The Guru Ji had determined to clear the Indian waters from the foreigners.

In general every Govt. follows the policy "Divide and Rule". The foreigners totally depended upon this. So this Govt. had already sown the seeds of this cause. The ban from cow slaughtering which they existed during the time of Khalsa Darbar had been lifted and locality of slaughter house were allowed to be set up. Even locality of temple was not spared. Its object was to kill

two birds with one stone. Firstly to win the confidence of Muslims and secondly to divide the neighbouring Communities into warring sections to rule long. At the same time Priests, Pandits and Maulvies were also hired. There is a clear cut proof about it. When Sri Satguru Ram Singh Ji visited Sri Amritsar in 1867 the priests of Akal Takhat, who were in quest of some means to show loyalty to the new martyrs behaved unfriendly to the Guru. When Guru Ji visited Akal Takhat on foul and mean retence they picked quarel with him and said that the Kukas were ex. communicated from the Sikh community. So they issued orders to the Gurdwaras forbidding Guru Ram Singh and Namdharis to enter the religious Temples. But the Guru went with his programme boldy and fearlessly

Alas ! unfortunately the string broke down when, the edge of the roof was about two or three jeks more,

Some violent actions followed one after an other at Amritsar, Rajkot and Maler Kotla. The Govt. hunted true and untrue sons and gave in-human torture to confess the guilt. In the Amritsar mishap the innocent people were involved, tried and finally punished. But, Guru Ram Singh Ji asked the real doers to reap the fruit of their doings. Under his instruction, they appeared in the court and confessed the guilt. Bhai Lehna Singh Fatch Singh of Amritsar, Hakim Singa of Moure and Bihla Singh of Narli were awared with capital punishment, while Lehna Singh son of Musadha Singh, Lehna Singh son of Blaka Singh and Lal Singh got life imprisorment. The heroes hugged the gallows cheerfully and laid down their lives for Dharma, honour and country.

In the same way mishappening of Raikot took the lives of Mangal Singh, Gurmukh Singh and Mastan Singh of Pitho of Nabha state. They were hanged at Basian on 5.8.71. Guiltless Gyani Singh and Rattan Singh of Nai Wala were involved in the case on the words of approvers, Dalu and Gulaboo. They were also hanged at Ludhiana on 27.11.71. At the scaffold Giani Singh warned the rulers, saying "Oh ! Blue Eyed, it is the question of nine months only. We will take birth after birth and not take rest until you are driven away from India."

The most drastic action was taken at Malerkotla. There was a massacre. Law was badly trampled under the heels of Mr. Cowen, Deputy Commissioner Ludhiana. An outbreak was declared. By orders regiments of Patiala, Nabha and Jind rushed to the escene. The fearless Kukas instead of trying to escape surrendered themselves to the police. On the 17th January, 1872 nine cannon were arranged. Mr. Cowen took the law into his hands and gave the orders to fire. He wanted to prove the Hudson. Sardar Hira Singh, S. Lehna Singh and five more stood before and sang songs in praise of God. When the guns roared the SINGHS rent the sky with AKAL ! AKAL. One Waryam Singh was below the shot. He was asked to get aside. But the brave son picked up pebbles, put them together and stood upto face the turn. Bishan Sing of 12 was going to be released at the request of lady Cowen. But the youngester hearing the only word Ram Singh instead of Satguru Ram Singh lept like a wounded leopard and pulled his beared. He did not loose, but was beheaded.

But we are proud of our worthy heroes and noble sons of the land, who laid down their lives for sacred cause. They showed courage. They played a glorious role in the history of mankind. They were fearless. They fell onward while fighting. They welcomed the death cheerfully. They went smiling and dancing before the gallows. They were real lions, who took care of the cows and gave shelter to the goats and sheep in their need. They could not be cowed down.

When this bloody action was on, a letter from Mr. Forsyth, Commissioner Ambala, forbidding him committing the action, till his arrival, reached, but the wretched villain put the letter into his pocket and went with the job. Next day the Commissioner Ambala arrived at the spot and after a summary trial the remaining were also done away in the same way. Sri Satguru Ram Singh Ji was deported under the Bengal Regulation of 1818. Baba Jawahar Singh, Kahan Singh, Rur Singh, Sudh Singh, Sahib Singh and Brahma Singh, the leading personalities, were also deported in and out of India, as, Chinara Moulmin and Aden.

After this bloody mishap Sri Bhaini Sahib was asked and racked. A police picket was set up but the Sikhs went on to see the Guru Ji in Rangoon, obtained instructions and visited Russia and other countries. The Great Lord was kept at Rangoon and then Margoi. In 1885 A.D. the Great Planner gave a slip to the officials on duty and went away. Though it is still a riddle about his whereabouts, yet we are fully confident that the Peaceful Revolutionary, who wanted a reign of peace and justice all over the world, would return to the country and his dreams would be realised.

Some of his valuable teachings from the letters, when he was in Burma are given below :—

“Ease yourself after awakening, after midnight.

Brush your teeth. Then bathe. Repeat the sayings of the Gurus. If you can't say by heart, learn it all of you, men and women.”

“Without dwelling on Name and uttering, sayings of the Gurus, one cannot prosper. If one possesses wealth, one is every discontented. The fire of arixe keeps burning.”

“The dwellers on Name never come short of their scanty means. It is a hundred per-cent true.”

“Treat women folk of others, like your own daughters and sisters. About ones right the Guru had already siad :—

“The assets of others are alike swine or a cow for the Muslim and the Hindu.”

“Do not take the possession of others in any way, either by stealing or robbing or by cheating. Return it to its owner if you come across a fallen article of others. Not paying of debt is greater sin than of theft or robbery.”

“Pardon others for their aggression. Bear all hot words of others. If some beats or takes aggressive steps, forgive him. God is your Guard.”

“All the Sikhs should be charitable according to their means and sources. The naked and hungry should be provided with clothing and food. Generosity never leads to exhaustion, but the riches drain away by foul ways.”

**“Brothers ! have the food and drink of purity.
Do'nt touch it with impure hands.”**

**“Those, who do not lead their life in accordance
with the religious laws and never remember Al-
mighty God in their hearts eatables of theirs make
forgetfulness of God.”**

XIV

*Every body is a good sailor,
When the sea is calm,
But in the troubled waters only the brave can dare.*

Deeper than Ocean was the son of Baba Jassa Singh. He was man of obedience, endurance and little speech. One would have seen him, his head bowing down, but his sweet tongue whatever had uttered would have proved true in no time. He was born in September, 1819 A-D.

His elder brother, Sri Satguru Ram Singh Ji had been helping him in every way, since his child-hood. Baba Budh Singh helped his father at Raian. He carried out the orders of his kind brother. Being the brother of one, whome from prince to peasant showed the respect, this noble sage was always in service. He would plough the fields. He would drive and load the carts. Pride had never visited him even in a dream. He was an ideal householder just described by Great Guru Govind Sing. He served the Guru but took meals at home. He was about in fifties, when Guru Ram Singh Ji asked him to dine in the Langar (free kitchen).

January, 1872 was the blackest month for the Nam-

dharis. Kukas were blown with cannon balls. Guru Ram Singh was deported to Rangoon. The movement was declared unlawful, A police post was set up at Sri Bhaini Sahib. A thorough check and hunt was made of the pilgrims. A Kuka was treated like criminals. His whereabouts were watched. A police Inspector, Sub-Inspector, a constable or even a Chaukidar of village was more reliable than a Namdhari. Rogues were free-scot to deal with the Namdharies. A Kuka found in surrounding villages of this holy seat, the Numberdars of those villages were severely dealt with. A law of jungle was for these patriots. No press or plat-form could sympathy with them. The Kukas as well as their sympathy were put behind the bars without any trial. Severe punishment was inflicted on these heroes. Hands and feet were put under the legs of cots and the devils agents sat upon them and smoke leisurely. Some baseless stories were fabricated against these patriots and were put into jails without trial.

The Singh Sabha a pro-Britisher body had been constituted. An alliance between the Foreigner and the Indian Capitalists grew stronger. So the Namdharies were hit by the antinational forces. They were determined to wipe them out. An agitation against them was in full swing. The religious books and the history books were polluted. The British beauracracy had a full hand behind them. So Guru Hari Singh had to fight on different fronts at one time. It was Guru Hari Singh to save the Sikhs from falling into the vicious propaganda of enemies and to execute the noble programme of freeing the country from the foreigners. He carried on his mission peacefully and patiently.

After three years Baba Durbara Singh of Raipur went on a business to Ludhiana and learnt where Guru Ram Singh was. Thanks to Mrs. Warr Burton, who disclosed the whereabouts of Shri Satguru Ram Singh Ji Maharaj. He took leave and went to Patiala where he hatched a plan to see the Deported Lord. He declared that he was going to start meditation for an uncertain period but the daring man went to Rangoon inspite of strict vigilance and supervision of C.I.D. without taking meals and water for several days.

Where there is a will there is a way. Baba reached and had a gracious Darshan of Siri Satguru Ram Singh and Great Guru Ram Singh Ji out of affection said to Darbara Singh. How are my beloved ! What about Siri Bhani Sahib ? Hearing these words, Darbara Singh burst into tears and revealed the whole woeful tale. He said. "Oh Almighty ! there is a police picket at Siri Bhaini Sahib. Section 144 is in the punjab for the Namdharies. They are treated like bloody criminals. He stayed there for a few days and returned. Guruji gave a letter and advised to burn after readings. The letter contained," Budh Singh is Hari Singh now. He would be in a position to forgive those excumunicated by me but I would not be. He will keep the community flourishing." When Durbara Singh came with the message a wave of pleasure and joy spread through the land of five rivers. Sikhs began to pour into Siri Bhani Sahib from all quarters of India. Guru Hari Singh began to tour with the permission of authorities and spread the teachings of Guru Nanak. Baren trees putforth leaves and welcomed the Lord.

Though the storm was furious and waters troubled yet the pilot was Mountain of Endurance. He went in the footsteps of his predecessor. He strengthened his relations with Russia and Kabul to drive the invaders from the Indian soil. Siri Bishan Singh, Gurcharan Singh, Shanker Rai, Narain Dass and a few more were prominent figures on the scene. They made several trips to those countries and left no stone unturned to reach the goal. He very often used to say, "Great Guru Ram Singh is a lion, while I am a meek rat. Where the former fought openly to liberate India, with might and main, I nibble the ropes of slavery silently."

Separation of Satguru Ji Maharaj troubled him much. Sighs and sobbings were the sweetest dishes to be tasted. To have his Darshana a good number of Akhand paths, Paths Varis or japas (Religion performances) were done. But the enemy could not tolerate this. They sacked and racked the holy seat to extinguish the light.

In the absence of Guru Ram Singh, some devoted sikhs attained so high devine powers. They displayed no less than Gurus. Baba Ganda Singh of Iban, Baba Wasawa Singh of Jia Bagga and Baba Jaimal Singh of Tibba possessed distinguished powers. Baba Ganda Singh could call all the Gurus to his will. Once a Nihang Singh was going to Siri Anandpur Sahib. Baba Ganda Singh asked the traveller his mission. He revealed his destination. Baba Ganda singh said if he could see the tenth Guru here, what he would do then. He was stunned to hear this. Baba Ji rubbed his hand over his face and the pilgrim saw Guru Gobind Singh standing before him. Seeing this, the new-comer was struck with

wonder and gave up his idea of going to Anandpur. The sage possessed so high powers that he could disclose the good or bad intentions of his visitors.

These powers made him a bigot. Guru Hari Singh Ji went on tour and visited Ibban. This man had grown as proud as a peacock so he did not care for Guru Ji. Guru Ji went to his residing place but the unfortunate man, did not show him the least respect, but kept sitting on his decorated cot. This is true that sword of politeness kills more effectively than that of violence. Guru Hari Singh went there and bowed down his head at his feet. When Guru Ji rose up Ganda Singh found himself like a rotten nut. He was as hollow as a drum. He felt much upset. But the time was over. There was no use of crying over spilt milk. Baba Ganda Singh married a maid of his disciple. She brought him a great scandal. He was doomed.

Baba Wasawa Singh and Jaimal Singh were of the same spiritual height but they did not run amok. They showed full honours to Guru Hari Singh Ji. They advised the sikhs to contribute to Sri Bhani Sahib.

In 1899 AD. a severe famine hit the Punjab and the Bikaner. The poor were forced to live on leaves of trees, but those in south east of the Punjab were even without them. They came to know about Guru Hari Singh and his free kitchen. So the famine-stricken people began to pour into this semi-prison area. Guru Hari Singh Ji fed them and their cattle. The police tried to disturb them, but the Feeder of the creation made them a hint to go and return. About six thousand people with their cattle were

served daily. All were stunned to see this. Even the British Govt. Was surprised to see this miracle. They were right in thinking that this was all beyond the powers of dweller on this earth. When rains came the famine-stricken people returned towards their native land singing in praise of Guru Hari Singh.

The Commissioner was on tour. Deputy Commissioner of Ludhiana narrated the whole story. They wished to avail of the opportunity and to buy the Kook as the others had been. They visited Sri Bhani Sahib and appreciated his generous act for the hungry people. He paid glowing tributes to the service of Guru Hari Singh. He made an offer of 80 Murabas of land for this charitable institution. But the Guru was too wise to fall into his trap. He turned down his request thankfully and said, "Oh Sahib? this is all ours. Your offer means that you are the master of this country. I disagree to it. The Numberdars, Jagirdars and other prize holders got mum to hear this.

Guru Hari Singh introduced the modified Sikh prayer into the community. He also initiated Akhand Paths. He carried on this holy practice in the teeth of opposition of rulers. How the Namdharis were sincere to this faith? They suffered; they starved; they bore all insult inflicted by foreigners and their hirelings, but they heaved no sigh. They shed no tears. Sri Bhaini Sahib was a besieged fortress. Great Lord Siri Satguru Partap Singh Ji Maharaj Nihal Singh and Maharaj Gurdial Singh were born in semi prison conditions.

Mata Jiwan Kaur, reverend mother, was a pious lady, who had a generous heart. She had love for all. None

went empty-handed from her door. A bleeding person was soothed by her touch. She equally shared woe and worries. She looked after them more tenderly than ones own mother. Her lovable nature and service without distinction brought glory and fame to this place. Both the lord and lady played an honourable and highly commendable role in those black days. Alas ! this Ocean of endurance ran dry in 1906 A.D.

XV

Hail ! Hail ! the True Guru who knows the true one,

By meeting him, the thirst for wordly enjoyment is removed and the body and soul are satisfied.

Hail ! Hail ! the True man, True Guru to whom all are equal,

Hail ! Hail ! the True Guru who bears enmity to none and to whom praise and disparagement are the same.

(Guru Ram Dass Ji)

History has produced prominent figures, who are great and noted for some quality or other, but here you would meet a tall, handsome, steel-framed, kind-hearted wide-awake, well enlightened personality with broad forehead, silken flowing beard, of subline character, noble action, symbol of Indian Culture, patriot to the last bone loved by all, Spiritual Ruler of lacs of Namdharis, clad in snow white, hand-spun Khadi having several qualities of head and heart. He was a Teacher, Builder, Sympathiser, Seer, Thinker, Leader, Prophet, Lover of peace and truth honesty. He toiled and laboured day and night for the society, country and humanity.

One might have seen him taking a part in various walks of life. His routine was as follows. In the early hours of morning he was found lost in the prayers, at day-break, inspecting the livestock and the farm, at about nine settling the disputes among the devotees and in the afternoon there would be discussion on problems of Politics, but in the evening, he would be again advising the audience to heal themselves morally and physically. In short this Great Humanitarian from the prime of youth to the last breath devoted to cure the ill human beings as well as the poor creatures. He was full of love. His heart moved, to see somebody in trouble. He was the Maharaj. He was the Satguru. He was the Lord of all times. He rose every day with folded hands in prayer for all.

The heavenly Lord descended from skies in March 1890 A.D. at Shri Bhaini Sahib in the lap of Reverend Mother Jiwan Kaur, a pious and generous lady. His kind father Guru Hari Singhji was so full of joy to hear the news that he said, "The Master of the home has come. He will be a man of fame and fortune." And it was true. The growling wolves with dreadful teeth at the gate of Shri Bhaini Sahib, since 1872 A.D. became mild and dropped their tails, on his arrival. Now the pilgrims to this holy place could pour proudly and comfortably. As he was fearless, bold and daring, he always undertook every tedious task of the time and dealt with it nicely.

He was put under a tutor Sh. Dhyan Singh, who gave him instructions, but this young prince was too bright for years. In a very short period he mastered the Adi-

Granth and †Dasam-Granth. He was hardly seven, when some literary Sanskrit books like the Lughoo Sidhant, were picked up under the tutorship of Pt. Basant Singh. It is surprising to note that he could learn Asht-Padi of Sukhmani Sahib by heart during his ride of one mile. He learnt by heart saying of Gurus, Japji, Jap Sahib, Shabad Hazaras, Rehras, Sohila, Sukhmani, Asa-diwar, and major part of the Granth Sahib and the Dasam-Granth so easily.

Classical music had a special taste for him. †Dilruba was mostly liked. Whenever he played on it nature became spell-bound. Sitar and Veena were listened with great interest.

Taking exercise was his hobby. His fondness for cleanliness was matchless. He was an excellent swimmer and far more superior rider. He could swim up the Sarhind Canal. He could pierce through the tether. No wrestler could beat him.

At seventeen responsibility of leading the community fell upon his shoulders. At that time the atmosphere was stormy and dusty. Horizon was dark, but the great pilot took the steering and set the sails on to reach the shore safe and sound. Though the bitter foreign foe was on heels, the mountain of hardships hurdled the way, yet the Master crushed them boldly and marched on victoriously. But this is not new. All the great men have to face in their own times such odds, as he had

†The Holy Books Compiled by the Guru.

†Stringed musical instrument like violin.

too. So his firm resolution dashed all obstacles to pieces. He fought on different fronts at one time. He endeavoured to free the country from barbrous cultches of the Foreign Rulers. He wanted to purify the society of its evils. He aimed to lead the country on the road of prosperity.

*"By communion with the WORD,
One becomes above all of virtues,
One becomes above spiritual Kind."*

Nam is panacea for all. It reveals truth. The seen or hidden comes to light. Reality dawns. It floods even the darkest corner of mind with heavenly light. Cheerefulnessgladens him. Sadness vanishes. Pain turns into pleasure. If there is its domination, golden age must come. It consoles the grieved and optimism encircles. One becomes physically and mentally healthy. Worries free and ailngs disappear.

*"He, who possesses Nam in heart is a Ruler,
He, who possesses Nam in heart is successful in
life,
He, who possesses Nam in heart gains boundless
wealth,
Without it every viltue deserts."*

—Guru Arjan Dev ji

The Holy Lord Shri Satguru Ram Singh Ji wrote from Rangoon, "Say prayers constantly. Those who form this habit, would enjoy more than their scanty belongings.!"

He spent most of his time in contemplating it and making others to complete over it. In order to habituate it, he used to tour from village to village and from hut to hut. He used to hold religious dewans (congregation) twice or thrice a year. In order to preach, he flew to other countries. About twenty-two trips were made to Thailand and four trips to Africa and countless trips to different parts of India. During his time, the following was made :—

- | | |
|---|--------|
| 1. Paths of the Holy Granth Sahib — | 600000 |
| 2. Akhand Paths of Holy Granth— | 10000 |
| 3. „ „ the Dasam Granth— | 1000 |
| 4. Paths of Chandi-di-war with
a Grand Havan Yug more than | 250000 |

He did his best to unite all the Indians in one floral garland, so that they may live in peace and harmony. He called all Sikh Party Conference, Hindu Sikh conference, Hindu-Muslim Milap conference at Bhaini Sahib at different times. To purge the society from evil forces and wicked thoughts, he held a grand Havan Yug in 1937.

The Namdhari marriage system was more simplified among the community and so many other rites were dropped.

He was a nationalist and patriot to the last bone. He wished that India should be free from foreign yoke in no time. So he stressed upon his followers to fight for freedom and contribute the movement with vigour and zeal. At the Wavell Conference in Simla in 1945 when the minorities were putting demands after demands, but this Man of Sacrifice handed over a blank cheque to

Pt. Nehru and other congress leaders without any demand for the cause of freedom.

Cow is boon for India. If she lives, India survives but unfortunately, if she dies great Bharta will ultimately go into nothingness. So this Lord of virtues, set up Siri Guru Hari Singh Farm at Sri Jiwan Nagar of which fame is spreading far and wide. Putli, entitled Queen of milk, of this farm beat all other Indian farms in Milk-yield. This noble animal brought honour to her Master Sat Guru Jagjit Singh Ji, the Award of Gopal Rattan.

He founded Siri Jiwan Nagar which gave comfortable refuge to the thousand displaced persons of Pakistan, on its birth. It provided numberless people with food and clothing. To make this community self-supporting, he gave agricultural land to landless tillers. Thanks to Father of Heaven, who turned tenants into lords. It is a matter of great pride that the inhabitants of this place roll in wealth of every kind.

He was jovial and blithsome. It was his peculiarity for his attraction. Whosoever, happened to see him, he was captivated because of his cheerfulness. This Man of Virtue and Fortunes passed away in August 1959 at Sri Bhaini Sahib and Maharaj Bir Singh, Maharaj Nihal Singh, Baba Jang Singh Ji and other numberless followers bowed their heads in reverence before Sri Satguru Jagjit Singh ji.

*The shell of the ego of delusion has burst.
Light breaks in the mind. The Guru,
Has broken the fetters of the captive soul.
The cycle of births and deaths has ceased
The Cauldron of desires bubbles no more.
The Guru has given the Divine Name to cool it.*

—Guru Arjan Dev.

*There is utter darkness without the Guru
For one knoweth not without the Guru.
Without the Guru one is not Conscious of God.
Nor is fulfilled nor emancipated.
Repair to the Guru. This is the True wisdom of mind.*

—Nal.